Nubile girls during their "tiuheti" must approach the *oxen kraal* and look at them. The cattle might suffer, be attacked by a bad cough (mukhulwane), get thin! This taboo is instituted to protect the oxen, not the human inhabitants of the village, as D. Kidd says is the case amongst the Zulus. (Part IV. Ch. I. E.)

When women have passed the time of child-bearing, most of the taboos cease, and they can eat monkeys and porcupine if they wish!

3) The first year of married life.

I shall not return to the subject of marriage rites, which have been fully explained in the preceding chapter. Let me say that, though a Thonga woman cannot imagine life without marriage (ku kandja bukati), she does not enter on the new state with any enthusiasm. Her parents have warned her that she will be illtreated, accused of witchcraft and adultery, etc. Her sisters bewail her fate on her wedding day in song. The fact that she has been paid for, though it does not constitute an actual sale, puts her in an inferior position (See Part II).

During the first year, she has no *ndangu*, viz. no fire-place of her own. She cooks for her mother-in-law. During the three first weeks the husband eats with her and with the girl who accompanied her to her new home. Afterwards, he goes back to eat with the men. In some places it would seem that the husband eats with her the whole year, until she has her own pot (hlembeto).

4) Husband and wife.

What are the relations between husband and wife after the honey-moon? Of course they vary very much according to the character of both. As a rule however, the married people have very little intimacy with each other; the man remains with his companions on the "bandla," the village square where they meet, and only occasionally comes into the "ndangu," the reed enclosure of the fire-place, which is the true domain of the

843 754 to hinder the child from growing and to put in its place, by means of her enchantments, a snake, a hare, a quail or an antelope!

834 846 [886] After the birth, owing to possible contamination by the lochia, sexual intercourse is prohibited till the rite of tying the cotton string (p. 56) has taken place. It is then allowed, but conception must be avoided till weaning, when relations are resumed in the normal way, and this goes on till the time when the woman is no longer able to bring forth children. I know of no special rules in connection with the menopause.

* * *

831 But, amongst Bantus, sexual relations are not an individual affair, as amongst nations more advanced in evolution. There is a mysterious relation between them and the collective life of the community. Hence the fact that, on certain given occasions, they are recommended, even ordered, or prohibited.

1) Cases of recommendation.

833 783 587 829 Sexual relations must take place on two principal occasions : when the inmates of a village abandon it and go elsewhere to found a new one, and when the widows perform the painful rite of "lahla khombo" (to cast away misfortune). We shall see, when studying these customs, that sexual relations have here a twofold signification : 1) they "consolidate" the little community in its new abode, viz. they strengthen its structure by confirming the authority of its chief ; 2) they provide the principal means of getting rid of all contamination, especially of the defilement connected with death. (Annotatio 13.)[1]

2) Cases of prohibition.

834 784 581 829 753 Married people are not considered as being in a state of defilement, as mourners are, for example. Yet this class of persons, called "ba-ku-khila," constitute a danger for those members of the community who are in a weak state of health. They must not come in contact with the circumcised, because in that case their wounds would not heal properly.

1 [See pp. 518-519 in these categories or in V6--Analyst]